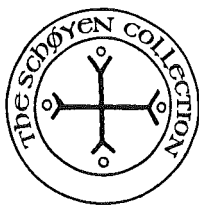


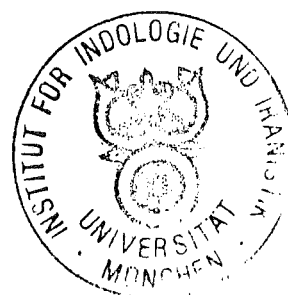
MANUSCRIPTS IN THE SCHØYEN COLLECTION · III



BUDDHIST MANUSCRIPTS

Volume II

General Editor:
Jens Braarvig



Editorial Committee:
Jens Braarvig, Paul Harrison, Jens-Uwe Hartmann, Kazunobu Matsuda, Lore Sander

HERMES PUBLISHING · OSLO

2002

CONTENTS

ACKNOWLEDGEMENTS	xi
GENERAL INTRODUCTION	xiii
CONVENTIONS	xvii
ABBREVIATIONS	xix
TEXT EDITIONS	
I) Sūtra:	
a) Āgama:	
1. More Fragments of the Caṅgīsūtra, Jens-Uwe Hartmann	1
2. Fragments of the Mahāparinirvāṇasūtra, Klaus Wille	17
3. Fragments of the *Andhasūtra, of the Sūtra on the Three Moral Defects of Devadatta, and of the Kavikumārāvadāna, Siglinde Dietz	25
b) Mahāyāna:	
4. New Fragments of the Aṣṭasāhasrikā Prajñāpāramitā of the Kuṣāṇa Period, Lore Sander	37
5. Another Fragment of the Ajātaśatrukaukṛtyavinodanāsūtra, Paul Harrison, Jens-Uwe Hartmann	45
6. Candrottārādārikāvyākaraṇa, Jens Braarvig, Paul Harrison	51
7. Saddharmapuṇḍarīkasūtra, Hirofumi Toda	69
8. Samādhirājasūtra, Andrew Skilton	97
9. Larger Sukhāvativyūhasūtra, Paul Harrison, Jens-Uwe Hartmann, Kazunobu Matsuda	179
II) Vinaya:	
10. Two More Folios of the Prātimokṣa-Vibhaṅga of the Mahāsāṃghika-Lokottaravādins, Seishi Karashima	215
11. Fragments of a Karmavācanā Collection: Karmavācanā for Ordination, Jin-il Chung	229
III) Abhidharma:	
12. Three Fragments Related to the Śāriputra-Abhidharma, Kazunobu Matsuda	239
IV) Miscellaneous:	
13. Fragments of an Early Commentary, Lambert Schmithausen, Jens Braarvig, Lore Sander	249
14. A Fragment of a Collection of Buddhist Legends, with a Reference to King Huviṣka as a Follower of the Mahāyāna, Richard Salomon	255
15. A Mīmāṃsaka among the Buddhists: Three Fragments on the Relationship between Word and Object, Eli Franco	269
16. Jyotiṣkāvadāna, Stefan Baums	287
17. Poetical Texts	303
Buddhastotras by Mātṛceṭa, Jens-Uwe Hartmann	305
Āryaśūra's Jātakamālā, Jens-Uwe Hartmann	313
Haribhaṭṭa's Jātakamālā, Michael Hahn	323
18. An Unusual <i>ye dharmā</i> Formula, Lore Sander	337
19. A Jar with a Kharoṣṭhī Inscription, Richard Salomon	351
BIBLIOGRAPHY	357
CORRIGENDA BMSC vol. i	367
FACSIMILES	I-XIX

Buddhastotras by Māṭrceṭa

Jens-Uwe Hartmann

Introduction

Hymns to the Buddha appear to have been very popular in the monasteries along the northern route of the ancient Silk Road in Central Asia, if reckoned both by the number of hymns which are preserved either in full or in part, and by the number of manuscripts containing such works, mostly of Indian origin. Especially numerous are manuscripts containing one or both of the hymns composed by the Indian poet Māṭrceṭa, whose proverbial fame as a composer of hymns spread throughout the Buddhist world, from Sri Lanka in the far South to China in the far East.¹

A manuscript of his shorter *stotra*, the *Śatapañcāśatka* or *Prasādapratibhodbhava* (PPU), was found by Rāhula Sāṅkṛtyāyana among the Sanskrit manuscripts preserved in Tibet,² and therefore the complete text of this work is available in its Sanskrit original. We are less fortunate, however, with regard to the state of preservation of the longer hymn, the *Catuḥśataka* or *Varṇārḥavarṇa* (VAV). Its Sanskrit text was known only in part from Central Asian fragments, which were supplemented by some quotations in various Buddhist texts. Based on these sources, somewhat more than 80% of the original has so far been recovered.³ The remaining *lacunae* in the text, some of them comprising several verses, still make every new fragment a welcome addition, testifying to the popularity of the text itself and, with luck, closing or at least reducing some of the remaining gaps.

Not unexpectedly, the *stotras* were also well known in the Northwest of the Indian subcontinent.⁴ This can now be shown by fragments preserved in the Schøyen Collection. So far, twelve pieces have been identified as belonging to PPU and VAV, but all the other Buddha hymns, e.g., the *Anaparāddhastotra* also ascribed to Māṭrceṭa,⁵ or the famous *Guṇāparyantastotra* of Triratnadāsa, or any other of the hymns known from Central Asia,⁶ remain at present unattested. The twelve fragments come from six different manuscripts, two of them written on palm leaf and four on birch bark. Judging from their scripts, none of them is very early; the scripts range from a late Gupta variety (5th century A.D.) to Gilgit/Bamiyan type II (7th to 8th centuries).

¹ Hartmann 1987: 12 ff.

² Definitive edition in Shackleton Bailey 1951.

³ Hartmann 1987: 48.

⁴ Two of the Central Asian manuscripts are likely to have been imported from that area, since both of them are written in Gilgit/Bamiyan type II, cf. Hartmann 1987: 40.

⁵ Hartmann 1988: 74 ff.

⁶ Cf. Schlingloff 1955.

Survey of the fragments

- Ms. 1: palm leaf, 4 lines, one fragment from the PPU (MS 2380/19)⁷;
 Ms. 2: birch bark, at least 5 lines, one fragment from the PPU (MS 2383/76);
 Ms. 3: palm leaf, 4 lines, one fragment from the VAV (MS 2382/uf18/1b);
 Ms. 4, a–d: birch bark, 4 lines, four fragments from the VAV (MS 2381/4, 2382/142, 172,⁸ 276).
 Fragment b, starting with verse 6.29, preserves the folio number 19, and it is possible that this ms started with the VAV, since the preceding 18 folios would easily have accommodated the first part of the stotra, and perhaps even another short text. However, the size of the hymn is difficult to assess in this ms; the whole of chapter seven has been omitted,⁹ and before that only chapters 2 and 6 are so far attested to by fragments.
 Ms. 5, a–b: birch bark, possibly 5 lines, four fragments from the VAV (MS 2382/192a, 200a, 261, uf1/4a);
 Ms. 6: birch bark, number of lines impossible to decide, one fragment from the VAV (MS 2383/98a).

Verses of the following passages are partly preserved in the fragments:

Prasādapratibhodbhava (PPU) = *Śatapañcāśatka*

99c–111b (here 101a–112d)	2380/19	below, no. 1
136b–143d	2383/76	2

Varṇārḥavarṇa (VAV)

1.18d–27b	2382/192a	5a
2.34c–43b	2382/uf18/1b	3
2.43a–55c	2382/172	4a
3.8b–18b	2382/200a, 261, 2382/uf1/4a	5b
3.11b–21a	2383/98a	6
6.29c–40d and 8.1a–c	2382/276	4b
8.16c–28d	2381/4	4c
9.10a–21d	2382/142	4d

Transliteration of the fragments

After the transliteration of each fragment its relevance for the constitution of the original Sanskrit text will be discussed, but only those cases where a new fragment either provides hitherto unknown text or confirms a previous reconstruction will be mentioned. For the VAV, akṣaras not preserved in the text edited in Hartmann 1987 are highlighted in bold characters.

1) **MS 2380/19**; *Prasādapratibhodbhava* 99c–111b (here 101a–112d); recto

1 /// [k]āritvāt sarva[pr]. nabhṛtām asi · priyas tvam u[p]. /// 99c–100a

⁷ Identified by Klaus Wille.

⁸ Identified by Klaus Wille.

⁹ There is no indication of a similar omission among the numerous mss of the VAV from Central Asia.

2	/// [m]ā vāgrūpa[sau] .. vat* 102 dhanyaḥ [sarvārth]. ++ ///	101bc
3	/// .. rako maṃdagā[m]. nāṃ · niyo[kt]ā dh[ūr]i [dām] .[ā] .[ā]ṃ ++ ///	102d–103a
4	/// + [ḥ] 10[5] v[y]ava[s].[ā]ne[ṣu] kā[ruṇ]y[am] [hi] ++ ///	104b–d

verso

1	/// .. tva[m upakār]. [t]v[ān] m[ātāpi]tr[or yad]. [ṣy]. [t]. .. + ///	106ab
2	/// [ta]ṭasthānām prā[kā]ratvam upāgata[ḥ · loka] .[v]. + ///	107c–108a
3	/// .. [m u]pabhogeṣu [vṛ]ttayaḥ 110 dha[rmasa]ṃ[bho] .. + ///	109a–c
4	/// .[y]. m idaṃ kṛta[m] · [avismi]t[ā]ṃ [vism]ita[vat sprhayaṃt]. .. ///	110d–111b

With two exceptions, the fragment preserves text identical to that edited in Shackleton Bailey 1951. The first is a *varia lectio* or writing mistake found in the beginning of line r2 which starts with a *mā* or a *ha* instead of the expected *(ra)myo* of the edition. The second deviation is a structural one: according to the verse numbers preserved in lines r2, r5 and v3 the fragment contains text of the verses 100a–112d, whereas it would correspond to verses 99c–111b of the printed edition. In other words, the counting in the fragment is higher by one and a half verses. Similar discrepancies are also found in the Central Asian manuscripts, cf. Shackleton Bailey 1951: 27 and SHT IX 2119.

2) MS 2383/76; *Prasādapratibhodbhava* 136b–143d; A

v	/// +++ [rm]. svārtha[m] e[v]. [tu] ++ ///	136ab
w	/// ++ .. [to] māramāyā .[i] ///	138ab
x	/// + yadī saṃcāriṇo dharmā .. ///	140a
y	/// [pa]yann iva · cirāya .. ++ ///	141d–142a
z	/// .āpi satveṣu ya + + + + + ///	143cd

3) MS 2382/uf18/1b; *Varṇārharavarṇa* 2.34c–43b; recto

1	/// + kṣ[e]māvibhāhā ++ ///	34c
2	/// [m].ḥ nirdhautama[l]. ///	36a
3	/// .[ā]ya śun[ya]tābhā .i ///	37ab
4	/// + ta[s]e + ///	38b

verso

1	/// .[ā]ṃ darśan[i] + ///	39bc
2	/// [tt]. rair buddhadharmaiḥ v[ai] ///	41a
3	/// [rm]air anuttaraiḥ bhā .i ///	42bc
4	/// - - - - ¹⁰ [rm]. + ///	43b

In several lines, the fragment provides previously unattested text:

r1: 2.34c *yogakṣemāvibhāhāya* for *grub dañ bde ba bskyed pa yi*, cf. Hartmann 1987: 109. The meaning of *avibhāha*—if the reading of that akṣara as *bhā* is correct—remains to be understood; a connection with *āvir-bhāva* is metrically inadmissible since a long syllable *vi* would lead to a variant which is not

¹⁰ Line dotted out, possibly due to shortage of space between line 3 and the bottom margin or, as Lore Sander points out (1988: 547), because the scribe, copying folio-wise, had to fill redundant space.

accepted in metrical theory and by Mātṛceṭa.

r2: 2.36a *nirdhautamal*(*apaṅkā*)*ya*, cf. Hartmann 1987: 110.

r3: 2.37ab (*p*)*r*(*ahānapāpapuṇyā*)*ya ś<ū>nyatābhā*(*v*)*i*(*tātmane*), cf. Hartmann 1987: 111 with the reference to the Tocharian translation.

r4: based on the evidence of the above fragment and two unpublished fragments from the Pelliot Collection in the Bibliothèque Nationale, Paris, it is now possible to restore the whole line of 2.38ab as *nirvāntasarvasaṃkleśavāsanāmālacetase* (supplemented from Pelliot Sanskrit Numéro bleu 120, line v3: */// 7 nirvā[nta]sarvasaṃkleś. + ///*, and Numéro bleu 2, line r2: */// + + [n]āmalace ○ ///*).

v2: 2.41ab *anutt(a)rair buddhadharmair vai*(*śā*)*radyalāḍibhiḥ*, cf. Hartmann 1987: 114 (supplemented in the beginning from another unpublished fragment of the Pelliot Collection, Petits fragments Sanskrits sur fiches No. 988 with line b of the verso side: */// .. ḥ 40 anu[t]t. ///*).

4a) MS 2382/172; *Varṇārḥavarṇa* 2.43a–55c;

recto

a	<i>/// + .. kāntavyavadānatvān m. + ///</i>	43ab
b	<i>/// .. .o .. ya te namaḥ sukhaduḥ[khai] ///</i>	44d–45a
c	<i>/// + + + ..m .o + ///</i>	46c

verso

a	<i>/// .y[ā]bh. [y]. g. n. bh. [d]r. .[ā] .[dh]. ///</i>	53cd
b	<i>/// [d]. pahāriṇe apadāyā ///</i>	55bc

rb: probably to be reconstructed to (*m*)*o*(*nā*)*ya* for °*maunāya* in 2.44d, cf. Hartmann 1987: 116; *namaḥ* confirms the reconstruction, see loc. cit.

va: *bh(a)dr(ab)ā(n)dh*(*avāya*) confirms the reconstruction in 2.53cd, cf. Hartmann 1987: 121.

4b) MS 2382/276: *Varṇārḥavarṇa* 6.29c–40d and 8.1a–c; fol. 19

recto

1	<i>+ + .. [v]īm anuyāsyamti katham ekāṃśavād[i]naḥ ida[m]. + + ///</i>	29c–30a
2	<i>na prakāśāndhakārayauḥ prakṛṣṭam antaram yadvat t[v]advā[d]. + + ///</i>	31.b–d
3	<i>vāgvastumātram evāsāv ayaṃ padapadārthavān* vyākhy. + + ///</i>	33a–c
4	<i>t[v]advādaparavādayau asaṃ[pradhāry]am evaitad [bh]avamokṣā .[t]. ///</i>	34d–35b

verso

1	<i>[ta]d eva jina .. .v. tvadvādaparavādayau ihaikāntayathātvaṃ [mau] ///</i>	36c–37b
2	<i>ntāntarāyikaḥ vimātratāstu kato [nyā] tvadvādaparavādayau + + ///</i>	38b–d
3	<i>pās te sarve idam ekaṃ subhāṣitaṃ dhṛtaṃ balābalaṃ [te tva] + + + + ///</i>	40a–d
4	<i>+ .ā cit karha cid yena yānti vikk[r]āntagāmināḥ t[ū] + + + + ///</i>	8.1a–c

r1: (*padav*)*īm anuyāsyamti* confirms the suggestion ad 6.29c, cf. Hartmann 1987: 208.

r2: 6.31b–c *prakāśāndhakārayoḥ | prakṛṣṭam antaram*; cf. Hartmann 1987: 209. For the genitive dual forms, the fragment has *-yau/-yauḥ* throughout.

r3: 6.33a–b is now completely preserved, *vāgvastumātram* (°*mātra* in SHT 638) *evāsāv ayaṃ padapadārthavān*. Cf. Hartmann 1987: 210.

v3: it closes the gaps in 6.40a *asatpralāpās te sarve* (*sarva* in P 26,1); the next *te* most likely wrong for

tena. Cf. Hartmann 1987: 214.

v4: chapter 6 is immediately followed by chapter 8 (cf. above).

4c) MS 2381/4; *Varṇārḥavarṇa* 8.16c–28d; fol. (21)

recto

1	/// .ā[ya]na śrīmān rju[r] v[i]vṛta āñ[j]asaḥ [a] + ///	6c–17a
2	/// [m]isaṃku[lāt* a]kliṣṭāṣṭām[gaṣaṃpa]nne .l[ā] .. ///	18b–d
3	/// [i] saddharmābharaṇaiḥ śubhrai[r] bhr[ājiṣ]ṇubh[i]r a .. ///	20a–b
4	/// .. .ai .. .ai .ītās traṣṭim nirāmiṣām ni .. ///	21c–22a

verso

1	/// + + + .. kṛtā abhi[s]iktā mahāyāne [yau] ///	23b–d
2	/// [tsna]m āliṃgyeva jagat sthitaḥ ahaṃ va ity an[ā] ///	25a–c
3	/// [para]: nāthās tvam sarvasatvānām sāmāny[au] ///	26d–27b
4	/// .āya sānāthyam antaprāpto pi gacchati · .. ///	28cd

r4: read *trṣṭim* instead of the—in this script—very similar *traṣṭim*, cf. Hartmann 1987: 244.

v3: read *nāthas* instead of *nāthās*, cf. Hartmann 1987: 248.

4d) MS 2382/142; *Varṇārḥavarṇa* 9.10a–21d; fol. (23)

recto

1	/// + + .t. + + .bh. + + [s]yād aprameyaupakāriṇi : par[ā] + + + ///	10a–c
2	/// + + + .[r]. n te jagaddhitasukhāva[ha]ṃ buddhaniśvās. + + + + ///	11c–12a
3	/// + .[u]. dh. .. śvāsavijitāḥ apāsya viṣayām divya[n].. + + + + ///	13b–c
4	/// sarve tvām upajīvaṃti saṃto vṛṣṭim iva pra + + + ///	15a–b

verso

1	/// + + .. [ya]thārūpo hitāśay.[h] manaurathānām api tā bhū[m]. + ///	16d–17a
2	/// d. pa[k]ārarasajñatām tāvakās te bhaviṣyanti dharmadāyāda[b]. + ///	18a–d
3	/// + + .t. va śāsanam ya[s]mā tu navagacchanti s[ph]uṭā māreṇa v[ai] + ///	19d–20b
4	/// + + + .. [ñ].. .. hārapā .. n[dh]akāraparitāpānubhāvi[n]. ///	21c–d

r1: 9.10a–c *k(a)s t(. × × ∪ – – .)y(.)d aprameyaupakāriṇi | parā(rtha°)* for || *gañ tshe mgon khyod mdzad pa ni || thams cad gzan don kho nar bas || dpag med phan pa mdzad pa po || khyod la lan cis lon par 'gyur ||* (words preserved in the Sanskrit text are in Roman). Cf. Hartmann 1987: 257f.

r2: 9.12a *buddhaniśvās(a° – – ∪)*. Cf. Hartmann 1987: 258f.

r3: 9.13b–c *(b)u(d)dh(an)śvāsavijitāḥ <|> apāsya viṣayām divya°* for || *sañs rgyas dbugs kyi ṇad bab na || bag med pa yi lha rnam kyañ || lha yi yul yañ spañs nas ni ||*, cf. Hartmann 1987: 259; either *viṣayām* has to be changed to *viṣayam*, or, more likely, *divyan* to *divyān*.

r4: 9.15a–b *sarve tvām upajīvaṃti saṃto vṛṣṭim iva pra(jāḥ)* ∪. Cf. Hartmann 1987: 260. There is a problem with the akṣara remains before *sarve*: they cannot be reconciled with pāda d of the preceding verse (*tarpayan paramārthataḥ*), but in r3 they seem to fit.

v1: 9.17ab *manorathānām api tā bhūm(iḥ × × ∪ – ∪ × |)*; *manorathānām* corrected from *manaurathānām* (several times the ms. seems to prefer *au* to *o*, cf. the note to fragment 4b r2 above; then read either

tā<ṃ> bhūm(im) or tā bhūm(iḥ) for Tibetan *sa de*. Cf. Hartmann 1987: 261.

v2: 9.18b–c *upakārarasajñātām* <|> *tāvakās*; the Tibetan translation *ro mchog*, however, suggests °*rasāgratām*, cf. Hartmann 1987: 262; this is preferable since °*jñātām* would be the rather meaningless object of *prativetsyanti* in pāda a.

v3: for 9.19d the ms. preserves *śāsanam*, corresponding to S 100, 1 against *śāsanāt* in L 30r3, cf. Hartmann 1987: 262. Thanks to a fragment of a Sanskrit-Uigur bilingual version¹¹ the line has become much clearer, and the mysterious *'tsho bzin du*, “alive,” is corrected to *mtsho bzin du*, “as if (into) a lake.” It is now to be reconstructed as *hra(dam iva ~ – ×) vi(śe)[y]us tava śāsanāt*, “on behalf of your teaching, they would enter into a blazing fire as if into a lake,” with only the expression for “into a blazing fire” (*kun tu 'bar ba'i mer*) still missing.

9.20a–b *yasmāt tu n<ā>vagacchanti sphuṭā māreṇa vairiṇā*. Cf. Hartmann 1987: 262.

v4: in the beginning of the line, apparently the upper part of a *ṇ* is preserved, which confirms the restoration (°*parāṇ*)[*m*]*ukhāḥ* in 9.21b, cf. Hartmann 1987: 263.

The word *paritāpa* in *mahāprapātāndhakāraparitāpānubhāvinaḥ* (9.21c–d) provides an equally acceptable variant reading to the *paridāha* of the Central Asian manuscripts; the Tibetan *yoṅs su gduñ ba* would translate both of them.

5a) MS 2382/192a; *Varṇārḥavarṇa* 1.18d–27b; fol. [3]¹²

recto

2	+++++ [y].ḥ [m]. ///	17b–c
3	cid evāvalambate [] ///	18d
4	hānadya sravaṃtyo nava .. ///	20a–b
5	tha saiva [na] sampradhā .. ///	21c–d

verso

1	sakalā śaśiprabhā .r. ///	25a–b
2	sampado munīndrava .[ṇ]. ///	26a–b
3	raṃ mārgo nird[v]aṃdva sva[rbh]. ///	27a–b

v2: 1.26a (*tathā*) *ca nāmeṇa* (~ – ~) *sampado*, perhaps to be restored to something like °*ameyaguṇodasampado* for *yon tan dpag med chu ldan pa*, cf. Hartmann 1987: 84.

v3: regrettably, the manuscript breaks off at exactly the same point as one of the Hoernle fragments in the British Library and continues to leave us with the enigmatic *sva[rbh]*., probably for *tshaṅs pa'i theg 'gyur*, cf. Hartmann 1987: 85.

5b) MS 2382/261, 200a, uf1/4a; *Varṇārḥavarṇa* 3.8b–18d;

recto

2	/// + + + + + [r]. tv. ṣā · lakṣaṇānu[c]. + +	8b–c
3	/// + [n] d. vākara ivāparaḥ [s]. rve sarvādhva	9c–d
4	/// [dh]. rmāṇāṃ sākṣarākṣare na .e vyāhanyate bu	11b–c
5	/// svairam te sarvam ṛdhyati na .e .[ā] .o .[i]	12d–13a

¹¹ Hartmann/Maue 1991: 76f.

¹² Since the preceding text would have taken up two folios, the number here must have been 3, although, due to damage to the folio, only one of the three tadpole-shaped marks used to write it is preserved.

verso

- | | | |
|---|--|---------|
| 1 | /// ++ .. ktayaḥ sa[h]e[t]u[p]ratyavasthānā | 14b–c |
| 2 | /// + thāvaiṣiṇāparaḥ [] sutiraskṛta | 15d–16a |
| 3 | /// .[o]kaṃ sūdvaīdham api niścitaṃ sugaṃbhīra | 17a–b |
| 4 | /// + .. [g]. ... [h]i[r]. ṇ. yī .. + + + | 18d |

v2: *avaiṣiṇāparaḥ* is a mistake for *avaiṣi nāparaḥ*, *khyod kyis mkhyen gzan min*, cf. Hartmann 1987: 148.

6) MS 2383/98a; *Varṇārḥavarṇa* 3.11b–21a;

recto

- | | | |
|---|------------------------------------|------|
| a | /// .. [kṣare] + + + /// | 11b |
| b | /// .. kiṃ cit kuśalaṃ kuśalā /// | 13ab |
| c | /// + + .. danānātvā sā .. + /// | 15ab |

verso

- | | | |
|---|---|---------|
| a | /// iṃ dharmāṇāṃ niryāṇ[ā] /// | 19ab |
| b | /// [n]āṃ [· v]imu .i[r] i[va ś]. + + /// | 20d–21a |

The small fragment preserving line recto b is separated, and it is questionable if it ever was connected with the upper part in the way now suggested, since the gap between the text in lines rc and va is too short for two more lines and too big for no lines at all.

va confirms *(ni)[r]yāṇānām* in 3.19b, cf. Hartmann 1987: 150.

vb also preserves akṣaras not attested so far: cf. *[v]imu(k)[t]ir i[va śu](ddh)ī(nāṃ)* in Hartmann 1987: 151.

1) recto

2380/19



verso

2380/19



2) A one side only

2383/76



3) recto

2382/uf18/1b



verso

2382/uf18/1b



4a) recto

2382/172



verso

2382/172



4b) fol. 19 recto

2382/276

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णाय नमः ॥
 कुरु मे प्रसादात् सदा सर्वथा सुखं ॥
 शान्तिं च धनं च पुत्रपौत्रसम्पदम् ॥
 अथ श्रीभक्त्योगो नाम त्रयोविंशोऽध्यायः ॥

verso

2382/276

Fragment of a palm-leaf manuscript showing four lines of handwritten text in an Indic script, likely Tamil. The leaf is dark brown and heavily damaged, with significant portions missing, particularly on the right side. The text is written in a cursive style.

4c) fol. (21) recto

2381/4

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीकृष्णाय नमः ॥
 ॥ श्रीनारायणाय नमः ॥

verso

2381/4

॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥
 ॥ श्रीगणेशाय नमः ॥

4d) fol. (23) recto

2382/142



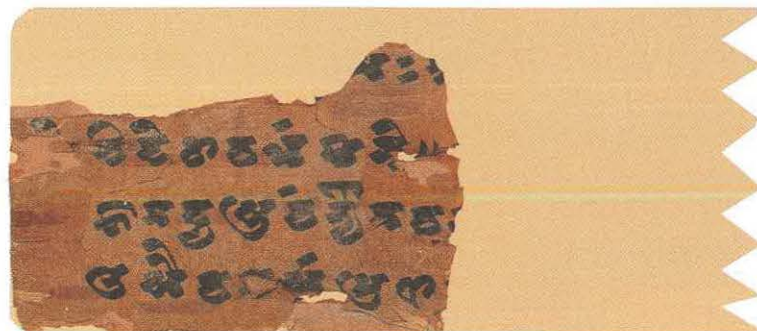
verso

2382/142



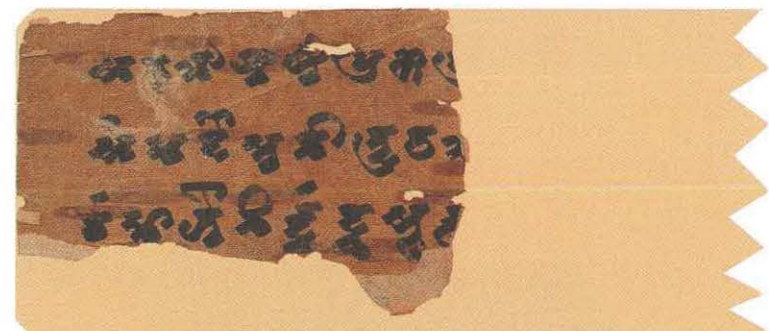
5a) fol. [3] recto

2382/192a



verso

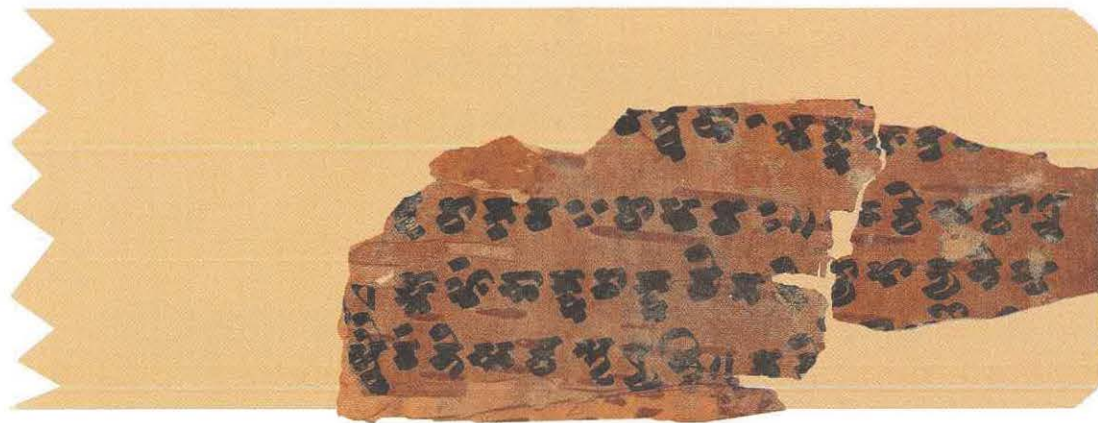
2382/192a



5b) recto

2382/261

2382/200a



verso

2382/261

2382/uf1/4a



6) recto

2383/98a



verso

2383/98a

